

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 20.

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Vol. III.

MISSIONARY.

An Abstract from the London Missionary Register, for January, 1824.

SURVEY

Of Protestant Missionary Stations throughout the world, in their Geographical order.

Continued from p. 293.

CALCUTTA.

The chief of the British Presidencies in India—inhabitants, including 20 miles round, calculated in 1802, at 2,225,000: those of Calcutta itself very variously estimated.

Auxiliary Bible Society.

This Society circulated, in its eleventh year, 17,155 copies of the whole or parts of the Scriptures. Its income was 11,200 rupees. The British and Foreign Bible Society has made grants to it during the year, to the amount of 5500£; and has resolved to print in England, under the care of Professor Lee, the following works for distribution in the east—5000 Martyn's Persian Testament, 2000 Persian Psalter, 1000 Persian Genesis, and 5000 Sabat's Arabic Testament.

The Calcutta Society was about to put to press 1000 Bengalee Testaments and 4000 Gospels and Acts, 500 Persian Testaments and 2000 Gospels and Acts, and 500 Arabic Testaments with 2000 Gospels and Acts.

The printing of the Old Testament in Hindostanee had advanced nearly to the end of Leviticus.

The Rev. W. Bowley had continued his preparation of the New Testament in Hinduwee, for the use of his people of Benares and a large district around.

It is stated in the last Report of the British and Foreign Bible Society—'The Calcutta Auxiliary has recently

resolved on forming a Committee for the revision of Versions circulating in India; upon the plan adopted for a similar purpose by the Madras Auxiliary.'

An Association for Calcutta and its vicinity, in aid of the Society, was formed in July 1822. The contributions in its first half year, amounted to nearly 6000 rupees.

Society for propagating the Gospel.

On the death of the late Bishop of Calcutta, the Archdeacon gave directions for carrying on the College Buildings; but his own decease soon following, the authority to act on behalf of the Society devolved on the Principal of the College.

The Christian Knowledge Society has appropriated 6000£. for the endowment of Five Scholarships in the College, and the salary of a Tamul Teacher.

Christian Knowledge Society.

On the circulation of books the Board state—'Care has been taken to keep up a supply of books and tracts for distribution, and of elementary works for young people.'

Lending Libraries have been established at Chittagong, Dacca, Cawnpore and Meerut.—These institutions are increasingly acceptable and useful.

The number of books and tracts received during the year amounted to 16,723: of these, 5974 had been sold or gratuitously distributed. The committee have published not less than 14,000 tracts, translated under their care, into the native languages.

'At every important station of European troops, the Diocesan Committee has its Depot of Bibles and tracts, which are distributed by the Station Committees, in conformity with the rules of the Society.'

The Committee state that the im-

portance of education begins to be more justly appreciated by the Natives. Two additional Schools were in preparation.

Baptist Missionary Society—1801.

John Lawson, Eustace Carey, W. Yates, James Penney, W. H. Pearce, J. Statham, missionaries—with Native Assistants.

Anunda, the promising Brahmin, died on the 7th of September. Krishnoo, the first convert of the Society, had departed in peace about a fortnight before.

The congregation at the English chapel is greatly on the increase. A Sunday School has been established.

The places for Native worship—are four in Calcutta, one at Hourah, and three connected with Doorgapore.

At Doorgapore there is another Brahmin, who seems likely to tread in the steps of Anunda.

Of three Boy's Schools—at Shealdah, Intalee, and Gowree Ber—the first has been relinquished for want of funds. The Society has six girls' schools; and the missionaries consider it peculiarly advantageous, that they have been able to procure native women competent to conduct them.

On the subject of Female education, Mr. Pierce remarks—'There can be no reasonable doubt that female education will soon become popular in Calcutta; though I am of opinion that, for some years, we shall not be able to get any large schools.'

In the Benevolent Institution, under the superintendence of Mr. Penny nearly 500 indigent Christian children are educated.

The number of tracts printed during the year or at press in Bengalee, Hindoostanee, Hinduwe, and Sanscrit, was 12,500. A Harmony of the Gospels, on the plan of Macknight, of 400 pages 12 mo. had been prepared in Bengalee, and 1000 copies printed: the same work was to be prepared in Hindoostanee, chiefly from Martyn's Version, and 1000 copies were to be printed. A volume of Essays in Eng-

lish, by Mr. Yates, on the Doctrine, of the Gospel, in answer to Rammo-hun Roy, had been printed: and a periodical work also in English, called the 'Missionary Herald,' for conveying religious intelligence to persons at a distance from Calcutta had been undertaken.

Church Missionary Society—1816.

Deocar Schmid, J. And. Jetter, Theophilus Reichardt, Isaac Wilson, Michael Wilkinson, missionaries—T. W. Smyth, Assistant—Mrs. Wilson, Mrs. Wilkinson, Superintendents of females schools—Anne M'Kay, Sarah Baron, Assistants—Thomas Brown, Printer—Native Masters of 8 schools.

The boys' schools had increased, in June 1822, to six, with about 600 scholars; in November to eight, with 735 scholars; and subsequently, to nine, with 751 scholars.

'They have, in every instance, been established on the representation, and at the earnest request of a number of the most respectable inhabitants in the respective neighborhoods, expressed in writing.'

In March, fifteen Female Schools had been opened, eleven of which were held in School Houses erected for the purpose. Proposals were circulated for the establishment of a Central School; and contributions to a considerable amount collected, for that object and the general support of Female education—the subscriptions amounting to 3320 rupees per annum, and the benefactions to 2794 rupees.

The printing-presses and types sent out by the Society, now form an efficient printing establishment.

'The two presses already employed were found so inadequate to supply the wants of the rapidly increasing number of readers, that a third was ordered in Calcutta; but, so urgent is the demand, that the Committee have just received a request, that, in addition to two powerful presses, known to be on their way to India, two more might immediately follow.'

Besides various tracts and schoo

books in the native languages, with other works, which employ the press it is stated—'Preparations are also making for printing three large editions of the New Testament in Bengalee, Persian and Arabic, under the patronage and at the expense of the Calcutta Auxiliary Bible Society.'

The following extract from the last report of the Society gives a general view of the North India Mission:—

'At six stations, missionary labors are pursued; and at two others, schools are maintained. In the schools at the different stations, upward of 2000 children are receiving education.

'The expenditure, by the Corresponding Committee, in the North-India Mission, from the 1st of July 1821, to the 30th of June 1822, amounted to about 50,460 rupees; or 6,308£ reckoning the rupee at 2s 6d.

'The receipts in Calcutta, besides the bills drawn on the Society, were in round numbers as follows:—Benefactions and Subscriptions, 574£ Female Branch, 892£—Collection after the annual sermon, preached by the Rev. Daniel Corrie, 175£—Donation from government to the school at Benares, 347£—Printing, binding, and sale of books, 345£—making a total of 2333£.

London Missionary Society—1816.

S. Trawin, James Hill, Micaiah Hill, Jos. Bradley Warden, missionaries—Edward Ray, Assistant—George Gogerly, printer.

At Union Chapel the Congregation has increased to upwards of three hundred: the Communicants are about 50. There is Bengalee preaching in four places, and another was to be erected.

'The congregations which assemble listen with attention. Many, from time to time, have appeared deeply impressed with the force of truth, and some during the past year have manifested very encouraging indications of real conversion to Christ.

'Seriously and painfully impressed with the little success which has hith-

erto attended their labors among the heathen, the brethren at this station have resolved to set apart one day in every month, for self-examination, humiliation, and special prayer.'

The Native Schools are on the increase: in all, catechisms and the Scriptures are used. Mrs. Trawin's School at Kidderpore had 16 girls.

From the establishment of the press up to Aug. 1822, seventeen Works in various languages, comprising 26,750 copies, had been printed; and 101,500 copies of tracts, catechisms and Magazines.

Calcutta School Society.

The Annual Examination of the Schools of the Society took place on the 27th of February. Out of more than 2800 boys now in the schools, about 150 boys, brought from nearly 90 schools by their respective Masters, were examined. The improvement of the youths of the Hindoo College, in particular, was manifest: some yet in the College and others who have left it, gratuitously instruct other youths in English.

Calcutta Female Juvenile Society—1819.

The object of this Society is the establishment and support of Bengalee Female Schools.

The prejudice of parents against the education of their daughters gradually giving away, the number has increased to 101, in four schools, under Female Teachers.

'Of 30 scholars, no less than 11 are called after one Goddess, the wife of Siva; and 9 more after another, the wife of Vishnoo. What kind of conduct ought we to expect from these poor children, named by their parents after imaginary Goddesses, whose adultery, cruelty, and gratification of other passions, as detailed by their own sacred writings, were so abominable!'

The committee consider the progress of the society as encouraging—not so much from the little that has been effected by its own exertions, as

from the view which it presents of what it is possible for Females in India to accomplish, by more vigorous and extended co-operation.'

Christian School Society—1822.

This Society is designed to effect much good at a small charge; by allowing the Teachers of such schools as are under the entire management of Natives about a penny a week for each scholar taught to read the Scriptures.

INDIA WITHIN THE GANGES.

SERAMPORE.

A Danish settlement, about 15 miles north of Calcutta, on the western bank of the Hoogly—the chief station of the Baptist Mission.

Baptist Missionary Society—1799.

Wm. Carey, D. D. Joshua Marshman, D. D. missionaries—John Mack, Professor in the College—European and Native Assistants.

With pain we cease to connect the name of the Rev. Wm. Ward with his faithful associates. An extract from a Circular Letter, addressed by him to several friends in different parts of Britain, will be read with mournful interest.

'On my return to Serampore, after an absence of nearly three years, the College premises had made a progress, considering the largeness of the pile, which could not have been expected: the principal building forms one of the finest modern pieces of architecture in India. This College is built from the proceeds of our own labors.

'A second Examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by Students in the Hindoo colleges, conquered the Sanscrit Grammar, will soon commence the study of a regular series of Sanscrit Literature. We have, at present, no students for the Ministry.

'Two students are already members

of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between 30 and 40 youths and children, born of converted Heathens, are thus brought under daily close serious christian instruction.

'One morning the college native physician said, as we sat down to worship, 'Sir, the boys have made a hymn and wish to sing it.' I sat and listened to this hymn in honor of the Saviour of the world, made and sung by this interesting groupe, with sensations of delight, which no person, unless he had been in the same circumstances, could realize.'

The ninth memoir on the Translations states, that the New Testament had been published in 21 languages, and was in the press in 10 more, and that 10 versions of the Old Testament were completed or in progress.

'The native converts at Serampore, whose knowledge of the Gospel and practical exemplification of it encourage their teachers to send them out as Itinerants, spend part of each Lord's day in the neighboring towns and villages, scattering the good seed.'

Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native christian females twice a week. They learn to read and use the needle; and appear pleased with their new engagements.

Dr. Carey writes in March—'The progress of the work of God in this country, though not rapid is very encouraging. At nearly all the stations connected with our mission, there have been additions, and at some of them, very considerable ones.'

CHINSURAH.

A Dutch settlement, 22 miles north of Calcutta.

London Missionary Society—1813.

J. D. Pearson, G. Mundy, missionaries.

The schools under the patronage of

Government, and superintended by Mr. Pearson, were 24; and contained, at the latest dates, 2600 scholars.

Three of these schools are kept in bungalows, which are used as places for native worship, and are situated in the most public parts of the town. The remaining school is situated at a village a few miles from it. One of the bungalows will contain as many as 200 children, in this, all the children of the town schools assemble every Sabbath for catechetical instruction.

The parents of the children who are taught in these schools, are fully apprized, that their offspring are instructed in the christian religion; and it is worthy of remark, that although they do not scruple to acknowledge that the influence of the schools will hasten the fall of Hindooism, they nevertheless, for the sake of the advantages of Education, permit their children to attend them.

The Brethren observe that nothing is required for the indefinite extension of native schools in Bengal, in which direct Christian instruction might be communicated, but adequate funds.

BURDWAN.

A large town, about 50 miles northward of Calcutta, in a very populous district.

Church Missionary Society—1815.

John Perowne, W. J. Deerr, Jacob Maisch, missionaries—J. Dunsmure, Assistant—Thirty-nine native schoolmasters and Assistants.

In reference to the state and effects of education at this station, many facts might be adduced, in proof of the efficiency of the schools, under the Divine blessing, in the improvement of the habits and enlightening of the mind.

CUTWA.

A town in Bengal, on the western bank of the Hoogly, about 75 miles north of Calcutta.

Baptist Missionary Society—1804.

W. Carey, jun. missionary—Kangalee, Poree, Soroop, Raddhamahon, native assistants.

Mr. Carey is here entirely surrounded by Natives, no other European residing at Cutwa. Divine worship is statedly maintained in the hall of his house: there are three other places of worship.

There are but few communicants, as the greater part of them reside at Birbhoom: this has led to the formation there of a separate station.—The number of persons baptized at Cutwa has been 79.

The late Mr. Ward wrote from Serampore, in February, a very short time before he died—'Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by 2 native preachers, whose appearance, conversation and prayers were very gratifying.'

Mr. Carey finds no difficulty in establishing schools, but the want of funds. He is beset with almost daily petitions, from all quarters, to obtain this favor. He writes—'I think that it would be a great and good thing if money could be found to support some young Christians, that they might be brought up as Itinerants, and well instructed for that object alone. This is an important object now, as the Lord is, in his wise Providence, removing so many European teachers from his vineyard.'

On this last point the committee remark—'This judicious suggestion, respecting the training of native converts for the work of the ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore college. The funds raised for this object by the exertions of Mr. Ward, and vested in public securities in England, supply annually more than 100£ per annum, which is regularly remitted to Serampore for this specific object.'

To be continued.

From the Boston Recorder.

UNITED FOREIGN MISSIONARY SOCIETY.

The Missionary Register for May, contains recent intelligence from Union, Harmony, Seneca, Cataraugus, and Fort Gratiot. The following is a brief view of it.

Union Mission.—A letter from the superintendent, dated Jan. 5, states that the present circumstances of the mission are critical; but another letter dated Feb. 13, says, the dark clouds which were rising when we last wrote, have assumed a milder aspect. The lenity of the United States Government, induces the hope, that the late breach upon the citizens of the Territory, will be healed without a war. Amidst the difficulties in which the nation was involved, the mission was becoming more solemn and heavenly; two persons were admitted to the church in January, one of whom was a promising youth, who exerted great influence among his companions. The school was never more prosperous than at the date of the last letter; the scholars were beginning to rise above their foolish diffidence in speaking our language, and the two oldest boys, who are anxious to be sent to Cornwall, were making rapid improvement. The missionaries were exerting themselves to diminish their expenses, or provide for themselves, so as to meet the exigencies of the Board. The health of the family was generally good.

Masacre of the Hunting Party.—Mr. Vaill states, that this was not an act of national hostility, but of a war party, who, after an unsuccessful campaign against the Pawnees, fell upon the party, and killed six or seven of their number.

The Delaware Indians.—Mr. Vaill inquired of three Delaware chiefs, whether their nation would encourage schools. They replied that it was not for them to decide, but for their father, the old chief, who is said to be prejudiced against schools. The people

can speak the English language, and they have some ideas of a future state of rewards and punishments. They have some tradition concerning the Moravian missionaries, who formerly labored among their tribe. They subsist partly by agriculture. The tribe is located about 200 miles from Union, and is surrounded by the remnants of five or six other tribes, which formerly lived east of the Mississippi.

Visit to the Osages.—Mr. Chapman with an interpreter, visited the Osage villages, and preached the Gospel to them, and became fully satisfied that all the leading men in the nation, are anxious to perpetuate peace with the whites. While he was with them, major Cummings came and called the chiefs in council, to demand the murderers of the hunting party but as there is no efficiency in the government, the chiefs could not deliver the murderers, though they wished not to be regarded as accessory to the crime.

Return of Mr. Requa.—Mr. George Requa returned to the mission in safety, after an absence of nine months, during which time he had visited New York, and had been married to Miss S. Clapp of Cincinnati, who returned with Mr. Requa to the mission, and was received with great cordiality by the mission family as a valuable assistant.

Alarm and departure of hired men.—In consequence of the alarm, which had existed in relation to a war between the Indians, all the hired men, with one exception, left the family. Their unexpected departure was a great disappointment to the missionaries.

Great Osage Mission.—The Journal for November and December represents the family as in good health. Two young men, partly of Indian blood, had been admitted to the school. Big Soldier, an Indian chief of great influence, died of grief for the loss of his wife. An Indian lad, who had

been absent from the school ten months returned, with gratitude that he could be received. At an examination on the 9th of December, it appeared, that the girls had made seventy seven garments, besides performing their share of labor in the kitchen. The improvement of both the boys and girls was gratifying.

Visit to the Kickapoo and Delaware Tribes.—Mr. Dodge and Mr. Blight found, on this visit, (Jan. 9) an Indian family, in which the wife inquired whether they had brought Christ with them; if so, she wished them to pray with her and her family before they parted. She had read a Bible, which she said her father owned and loved to read. This woman hopes she has been a christian 20 years. She lives among the pagans, three days journey from the Cataraugus mission.

Interview of the Missionaries with the Delaware Chief.—They entered his cabin and were received with the usual tokens of friendship and cordiality. They were seated in decent style, and the aged chief placed himself in his great chair. He is represented as a grave and venerable man, possessing a mind of uncommon strength. His ears were cut in strings and loaded with silver, and to his nose was suspended a large jewel. When he had taken his long pipe, he was prepared to receive the communication of the missionaries. The Interpreter stated the object of the embassy. He remarked, that he was pleased with the plan of having the children instructed in industrious habits; but he could say nothing decisively till he had called a Council of his nation. This could not be done before the month of May. After receiving his answer, in relation to the establishment of schools, the missionaries inquired of him, whether he believed in the existence of a Supreme Being. He said, 'long ago, before a white man set his foot in America, the Delawares knew there was one God, and believ-

ed there was a hell, where bad folks would go when they die, and a Heaven, where good folks would go. He believed there was a Devil, and he was afraid of him. These things were handed down from his ancestors, before William Penn's arrival in Pennsylvania. He also knew it to be wrong to turn a poor man away from his door hungry and naked, for he believed God loved the poorest of men, better than proud rich men. Long time ago, it was a good custom among his people to take but one wife, and that for life, but now they had become so foolish, that they would take a number of wives at a time, and turn them off at pleasure.' He was asked to state what he knew of Jesus Christ. He said, he knew but little about him: he had heard people say there was a Jesus Christ, and that he was the son of God.' The missionaries left the old man, with the intention of visiting him again in May, when he had promised to give them an answer, in relation to the establishment of schools among his people.

Dress of the Delaware women.—As a specimen of the female dress, the Interpreter's wife arrayed herself as follows:—'Her hair was neatly folded in a piece of plaid silk, fastened with a silver band; her gown was silk, and thirty-two broaches on it of various sizes; her shroud of scarlet, embroidered with deep blue, pale blue, white and black ribbon.'

Seneca Mission.—The dispersion of the school, at this station has been mentioned. The Secretary of the Society, presented a memorial to the Legislature of New York, praying, that a law might be enacted to exempt the Missionary Establishment from the operation of the law of 1821. This memorial produced the passage of a bill, in the Senate, allowing missionaries, teachers, and mechanics, to reside on either of the reservations, in the state of New-York, for the purpose of communicating instruction to the

Indians. In the Assembly however, the bill was lost. An attempt was made to connect a clause with some other bill which should afford temporary relief to the mission family; but this measure also, was opposed violently in the Assembly, and it was finally abandoned. Thus, says the committee, the Assembly, which had passed a bill authorizing a tavern keeper to return to his residence among the Indians, would not permit our devoted teachers to return and resume their gratuitous labors of instructing the Indian children and youth.

Cataraugus Mission.—The chiefs visited the mission family on the first day of the new year, and received presents, and reciprocated the kindness which was exhibited towards them. The school is flourishing: while most of the girls are employed in knitting and sewing, two or three prepare breakfast at an early hour. The neatness and regularity with which they perform their tasks, would be honorable to any children. In January the missionary was prevented by sickness from officiating on the Sabbath, and Mr. Johnson, a chief, made the prayers and gave an exhortation. On the 17th of March, eighteen scholars from Seneca, thirteen boys and five girls had joined the school. The chiefs at this station appear much pleased that the Buffalo chiefs have brought their children to the Cataraugus station. The number of children now in the school, is forty-five. Mr. Clark, who was recently appointed to the Seneca Station, has joined the family at Cataraugus, but will return to Seneca if the mission is resumed there.

The Committee of the Wesleyan Missionary Society of Great Britain have resolved to appoint two missionaries to St. Augustine's Bay, on the S. W. part of the island of Madagascar, where a new mission has been commenced.

CONVERSION OF A VILLAGE.

A village called Mulhused, in the Grand Duchy of Baden, consisting of about sixty families of three hundred souls, was, at the commencement of the last year, entirely Catholics. At the present moment, forty-eight of these families, or four fifth of the population, are Protestants, and the greater part of the remaining fifth are expected to join their co-worshippers. The following is the manner in which this surprising change has been effected. The Cure of the village was of remarkable good sense, and great assiduity in his pastoral duties, esteemed for his Christian virtues, and admired for his learning and moderation. In his sermons to his flock, he endeavored more to impress on their minds the general truths of the christian system, than the particular dogmas of the Catholics.—Above all, he inculcated the uselessness of observing external rites and ceremonies to the exclusion or neglect of internal piety. Charity, justice, and all the moral and social duties, were more frequently on his lips than the virtues of masses, the power of relics, or the pains of purgatory. This conduct did not suit the vicar-general of his diocese. The Cure was summoned into his presence, reproached for his laxness & moderation, and desired henceforth to evince more Catholic zeal, or to leave his cure. The good man returned to his village undismayed by the menaces of his ecclesiastical superior. He called his flock together with the seigneur of the village at their head, and having recapitulated both the doctrines which he had preached, and those which the vicar-general required him to adopt, assured them that his conscience would not allow him to change his system, but that he would continue to be their pastor as heretofore, if they followed him in the old course, and protested against the superstitious bigotry which was attempted to be enforced. The

seigneur, and upwards of forty families, immediately joined him, and forever separated themselves from the Catholic communion. A petition was sent to the government to appoint another Cure for those who continued Catholics, but it is now supposed that the expense may be spared, as they are rapidly uniting themselves to the congregation of their old pastor. If the Inquisition had existed in Baden this curate and his flock would have been condemned to an Auto da-fe!

London Baptist Magazine.

Note.—The Grand Duchy of Baden contains 1,000,000 inhabitants, of whom 600,000 are Catholics, and the remainder Lutherans and Calvinists. The Grand Duke is a Lutheran.

ON SETTLING MINISTERS FOR A LIMITED TIME.

It is recommended for consideration by a writer in the *Christian Spectator*, that the following reasons be considered, in favor of settling ministers for the term of *ten years*.

1. It would tend to prevent many of the disputes and controversies, which now convulse Pedobaptist societies, whenever a part of the people become dissatisfied with their minister. 2. The preaching would have more effect. The modes of address and the manner of exhibiting truth are very diverse in different preachers; and the valuable moral effect which one may fail to accomplish, may be attained by another. The impetuous Peter breaks down the stubborn unbelief of the Jews, and the discriminating Paul exposes the vain sophistry of the Greeks; whilst the meek and affectionate John rebukes, encourages, and instructs the whole. 3. The other labors of the minister would be more effectual, because they would be more faithful. 4. Ministers would preach better. Set a man in a new sphere and he will find a new excite-

ment to exertion. 5. It would remove the complaint of some, that when a young man is comfortably settled, he has accomplished the *great* business of his life, and risen as high as he expects to. 6. Ministers would put forth their mental efforts with more courage. 7. Such a system would give ministers a better opportunity to publish the results of their studies. 8. The health of ministers would be better preserved. 6. The churches would be better supplied according to their real wants.

Undoubtedly several of these considerations have weight, to show that ministers may profitably remove from their original charge. And by what rule it is, divine or human, that Pedobaptist or any other ministers are settled for life, we cannot comprehend. How is it possible for a church to determine that they shall always be satisfied with a preacher, or he be satisfied with them. There are some who would exhaust their whole stock of knowledge in preaching one year or less, and take no pains to gain new information or to improve their minds; others would increase in zeal, and in gifts and grace during life. Here then is a case, where one might be profitably dismissed in a year, & another be profitably continued for life. It would be impossible, perhaps, to establish any rule other than this, that "wisdom is profitable to direct;" and every judicious minister and prudent church must be left to judge for themselves. We were much pleased some years since, with the answer of a minister to the call of a church. He replied, "I am willing to exercise amongst you the duties of a pastor, so long as it shall appear to be for the glory of God, and our *mutual* benefit."

Christian Watchman.

Three boys, 12 or 14 years old, were lately sentenced by the Police Court in Boston, to 24 hours imprisonment for a *breach of the Sabbath*.

INTEMPERANCE.

If, with so quaint a title, we may hope for a moment's attention, we would earnestly inquire whether the philanthropists of this age and nation have given over, as incurable, the thousands and thousands of our countrymen who are perishing under the ravages of this disease. Or, if all these must perish, is there no hope for future generations; no means by which *they* may be secured from the contagion of this vice? Quaint or not, this is a great question; and one which will be answered, if in no other way by the blood of hundreds of thousands of our citizens.—The physician tells us that intemperance undermines the constitution; the clergyman, that it destroys the soul; the moralist, that it corrupts the fountains of social life; the minister of justice, that it fills our poor houses and prisons. With all these testimonies sounding in our ears—nay, with the very victims of its ravages before our eyes, what are we doing to stay its desolating progress.

It is estimated, from data, which cannot essentially mislead, that *FORTY MILLIONS GALLONS* of ardent spirits are consumed in this country annually; or about *four gallons to an inhabitant*. The average daily consumption, then in the United States is more than *one hundred thousand gallons*. What a comment is this upon the extent and aggravation of evil!

Look next, at the *enormous tax*, which is thus paid by our citizens, to appease the hankering of a diseased appetite. At fifty cents per gallon, the cost of 40,000,000 is *twenty millions of dollars*—equal to the ordinary expenditures of our national government for a year. As much, therefore, is paid by our citizens to support the most arbitrary and bloody tyranny, as to maintain a government of freedom.

But this is not all. There are other

effects of intemperance, in comparison with which, the loss of property is scarcely worthy of consideration. Among these may be reckoned the loss of reputation, domestic wretchedness, the corruption of morals, the commission of heinous crimes, untimely death, and everlasting ruin. Can any greater or more terrible calamities befall a human soul? On this subject, our bills of mortality, our courts of justice, our prisons, and even our streets and wharves, speak a language too painful to be repeated.

If we search for the fountains, which have let loose this sweeping deluge upon our country, another crying sin obtrudes itself upon our notice. *Nearly all the imported liquors, and a considerable portion of the domestic are prepared by the toil and sinews of SLAVES!* This is economizing vice, with a witness. It is questionable whether the arch-deceiver himself could have suggested a more artful device, than to subject one portion of our race to the horrors of slavery, for the sake of converting another portion into beasts.

Now, turning the enemy's weapons upon himself, is it not possible to reverse the process, and make intemperance pay its way, by effecting the gradual abolition of slavery? We think it is possible: and that by the same process, intemperance itself may receive a considerable check.

It is well known, that, as liquors are now sold, a man may reduce himself, for six or eight cents, to the lowest depths of intoxication. Nor can it be doubted, that with many, the cheapness of the article is a reason for procuring it more frequently, and in greater quantities, than would otherwise be done. Particularly is this the case with a numerous class of youth and children; who, not choosing to reject an acquaintance offered on so easy terms, and which, at least, is likely to be the source of some festivity and merriment, are gradually in-

veigled with its charms, till finally they are overcome by its power, and enrolled on the list of confirmed drunkards. If men question the correctness of this principle, viz. that intemperance is more prevalent in consequence of the facility with which the elements of intoxication may be obtained, let them suppose that intoxicating liquors flowed in rivers, like water, and were free to all. Is it not to be feared that, in such a case, a very great portion of our race would become amphibious?

To strike at the root of the evil, therefore, or at least to lop off some of its branches, let *an additional duty of fifty or more per cent. be imposed on all intoxicating liquors, whether foreign or domestic.* In that case, the *drunken tax* might be a little increased, or it might not. Supposing it to remain the same as now, twenty millions dollars a year, the consumption of ardent spirits in our country would be diminished *one third*; and a new revenue raised, to the amount of six and a half million dollars. On this supposition, intemperance is diminished, while the drunken tax remains the same. If, however, it is insisted that the consumption of spirits would not be diminished by this expedient—then, instead of six and a half million dollars, our additional revenue would amount to ten millions. The truth doubtless lies between the two extremities. By imposing such a duty, a less quantity of spirits would be consumed than now, but the amount of expense might be somewhat increased.

Now it appears to us but just, that men, who voluntarily bring so much mischief upon society should do something, if possible, to atone for it. The thief is fined or imprisoned, the murderer forfeits his life; and shall he who is taken in the very act of *suicide*, and who, by his example, is exhorting others to do the same, shall he be furnished gratis with the weapons

of his own destruction? Besides, if men are determined to spend to the last cent, for the means of brutalizing themselves, the sooner they reach their mark, the better. Their poverty is less injurious to society than their property. We have said, that, by such a measure, there would be raised a new revenue of at least six and a half million dollars annually. Now, *let this revenue be appropriated to the colonization of slaves, and intemperance will either be compelled to hide its head, or to work the extinction of slavery.* In either case, the triumph of virtue would be glorious.

Boston Telegraph.

TRACT ON INTEMPERANCE.

The American Tract Society, it appears, have it in contemplation to publish a Tract on the subject of intemperance; and among the donations of the last month, we notice several which were made with an express view of aiding this object, amounting in the whole to \$19. Considering the alarming increase of evils attendant on the beastly habit of intemperate drinking, the disorder and confusion in society, the increase of pauperism, the destruction of family peace, and the bitter pangs and accumulation of misery, which is brought upon virtuous and dependent families, it is cause of wonder that something more effectual is not immediately done to stop the further progress of this enemy to our country. The general circulation of a Tract calculated to expose the sin and horror of this practice in all its deformity, would with a divine blessing, have a salutary influence, and with the assistance which might be rendered by civil authority, might be made the means of checking an evil which, in many places, destroys the peace of society and plunges many souls in everlasting ruin.

New Hampshire Repository.

Fools make a mock at sin: but among the righteous there is favor.

From the (London) Baptist Magazine.

BENCOOLEN.

In the quarterly letter from this station, dated in Jan. 1823, there is a paragraph, which will interest many of our readers, as tending to shew the gradual effects of the establishment of a Malayan press, and as introducing a very favorable specimen of their ethical compositions.

Some of the natives seem desirous of employing the press in printing some of their favorite books. Proposals are now in circulation for printing, by subscription, a very popular native work, called "The Crown of all Kings." It is in reality a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the natives, and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts for your perusal.

Extracts from a Malay Book called The Crown of Kings.

"The vehicle of human life never stops; it is always moving, but man does not know it. Every breath of man is like a step in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.

"Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, approach nearer to eternity.

"This world is in truth like a tem-

porary bridge in the road to eternity, and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens, for the more of the business of life, the more thought, anxiety, and trouble while he lives, and at death, impatience and regret that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

"Some wise men have said: 'This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming.'

"Some wise men have said: 'This world is like lightning; as soon as it is seen it disappears.'

"Some wise men have said: 'This world is like an old woman, profusely ornamented, and arrayed in beautifully colored garments; seen at a distance her appearance is captivating, and those who do not know her are enamored with her, but those who know her, despise her.'

"Some wise men have said: 'This world is like an inn on the road, with two doors; those who come to this inn to-day, enter at one door, and to-morrow when they leave, go out at the other.'"

Religion! the soul of happiness.

CARLISLE, JUNE 4.

DISSOLUTION OF PARTNERSHIP.

The partnership heretofore existing between *Fleming & Geddes* is this day dissolved by mutual consent. The Religious Miscellany will hereafter be conducted by Wm F. Geddes. All subscribers in arrears for subscriptions, &c. will pay the same to Geo. Fleming, who is authorized to receive them. This should be done immediately. The creditors of the late firm are informed, that their dues will be discharged as soon as the outstanding subscriptions are collected. Persons rendering their accounts will please present them to G. Fleming for settlement.

GEO. FLEMING,
WM. F. GEDDES.

June 1, 1824.

Dear Patrons.—By the above notice you will perceive that I have resigned the relationship I have heretofore held towards you. In so doing it is sufficient for me to know that I have not done it unpremeditatedly; or without considering the ties which the execution of it would sever. I am fully conscious, that it will cut me off from the participation of many privileges which numerous associations conspire to render doubly dear. But I have many reasons for so doing, some of which are of a private nature, and the rest are withheld for the best of reasons. It is some consolation to me in retiring from the station I have occupied, to know that the Religious Miscellany will not be rendered the less interesting by this circumstance.

In retiring from this station, dear patrons, I cannot help calling your attention to the many enterprizes now in actual operation;—to Missionary, Bible, Tract and Education Societies; and to instant prayer for the outpouring of the Spirit of grace on these measures for the spread of the Gospel and on the children of men. The cause of Missions is the cause of God;—instituted by his special command, and should therefore receive your serious attention. I shall not advance arguments to prove this assertion, it is unfolding in its progress many stronger ones than language can enforce. There is only safety in moving with these stupendous operations, for it is death to oppose them. The arm that is raised against Jehovah shall not prosper.—Because the heathen are deep sunk in ignorance, do not

leave them hopeless, for nothing is too hard for God.

Dear patrons, be united in your conflict against the arch enemy of souls; he is a crafty one, full of lying devices, and requires the *combined* skill and energy of all the soldiers of the cross to foil him in his wiles. Be reconciled to one another;—

“Let love in one delightful stream
Thro’ ev’ry bosom flow
And union sweet, and dear esteem
In every action glow.”

Then will you resemble the church above;—then will you fulfil the new commandment to love one another;—then will you show to those around you who are watching to discover what effects the religion you profess has on your conduct, that it is not a vain thing to serve the Lord.

That the day is not far distant when the followers of the Lamb will be of but one mind;—when the wilderness will bud and blossom as the rose;—and when the word of God, will be in the hand of every person who can read it, is the sincere desire of, dear patrons, your humble servant,
GEO. FLEMING.

TO THE PATRONS OF THE RELIGIOUS MISCELLANY.

It will be seen from our columns this day, that the co-partnership of the present editors has been dissolved by mutual consent, and that Wm. F. Geddes having become sole proprietor of the establishment, the conducting of the paper will devolve upon him alone. The undersigned contemplates with the commencement of the next volume, that is, from and after the 1st of July next, to make some change in the form and style of his paper with a view to render it both *more* useful and interesting. He is encouraged by the liberal patronage which it has obtained while as yet in its infancy, to enlarge it to a super royal sheet and alter the arrangements of its columns so that without increasing the price of subscription he may furnish to its readers a greater quantity and variety of matter. He assures the patrons of the *Religious Miscellany* that they need be under no apprehensions of the paper being discontinued but that he will exert himself to the utmost of his abilities, and endeavor in every way to render it more worthy of their patronage than it has been in

time past. He solicits the friends and patrons of the establishment to continue their confidence and subscriptions, and promises very shortly to apprise them more fully of the nature and design of the contemplated change, with the character also which he hopes to give to it. He can only for the present remark, that his main design will be to make it subserve the interests of truth and piety, and that for that purpose he will endeavor to put its readers in possession of all such information on all subjects relating to the condition of the church, the progress of civilization, the moral improvement of mankind, and the glory of God, which it may be either important or interesting for those to know who with care and prayerfulness observe "the signs of the times."

WM. F. GEDDES.

The Rev. Dr. Robert G. Wilson, of Chillicothe, O. has been elected President, of the University at Athens, Ohio.

The Chillicothe Times, of the 19th inst. contains the following favorable notice of Dr. Wilson's Valedictory Sermon, preached to the people among whom he had labored in the Gospel for many years, and who were greatly attached to him as their pastor and their invariable friend.

'The Rev. Robert G. Wilson preached his valedictory sermon on Sunday last, to a crowded and much affected audience. There is an inexpressible feeling, of which we can better conceive than express, in parting with those from whom we have been accustomed to receive religious instruction. Perhaps no minister ever possessed the affections of his people more eminently than Dr. Wilson. Indeed such are his talents, his piety and his zeal, in the promulgation of the divine precepts, that he has excited the esteem and veneration of all classes and denominations of this community. While we lament his departure, we congratulate the University at Athens on the acquisition of a President so well qualified to honor and add to the celebrity of that institution.'

The General Conference of the Methodist Episcopal Church in the United States, commenced its session in Baltimore on the 1st inst. All the three Bishops were present; and of 134 delegates, only 18 were absent. The Rev. Richard Reece and the Rev. John Hannah, the representatives from the British Conference, were introduced to the Episcopacy, and after their letters were read, the former addressed the Conference in a very handsome manner. He is about 60 years of age, venerable in his appearance, and his head covered with hair nearly as white as snow. Mr. Hannah is about 30 years old, and is said to remind one of Elisha attending on Elijah. The Rev. Dr. Emory of Baltimore was appointed Secretary of the Conference. Standing Committees were appointed on the following subjects: Episcopacy; Itinerancy; Boundaries of Conferences; Book Concern; Local Ministry; Education; Churches and Parsonages; Missions; Revivals. Important business was expected to come before the Conference, of which we hope to give some account hereafter.—*Family Visitor*.

The Sixth Annual Meeting of the Presbyterian Education Society was held in New-York on the 13th inst. De Witt Clinton, Esq. one of the Vice-Presidents in the chair. The Rev. Richards, of Auburn Theological Seminary, Rice of the Theological Seminary in Virginia, Griffin of Williams College, Professor Monteith of Hamilton College, the Rev. Messrs. Peters of Vermont, Henry of New-Jersey, and Nott of New-York, took part in the exercises.—The collection amounted to \$240, besides several gold rings. Speeches were delivered by De Witt Clinton and others, which gave interest to the meeting.—*ib.*

The Fifth Anniversary of the American Society for Meliorating the

condition of the Jews, was celebrated in New-York on the 14th inst.

We learn from a Georgia paper, that Mr. Frey, agent of this Society, who has spent the winter at the South, has established about 20 auxiliaries, and made collections to the amount of \$665:67 during a late tour in the country.—*ib.*

New England Conference.—The New England Conference is to hold its annual meeting in Barnard, Vermont, on the 22d of this month.

Zion's Herald.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$2,270 38 in the month of April,

The Treasurer of the American Bible Society acknowledges the receipt of \$5,886 06 in the month of April. The issues from the Depository in the same month, were, Bibles, 4808; Testaments, 3326: Total 8236.

The Treasurer of the Trustees of the General Assembly of the Presbyterian church, acknowledges the receipt of \$885, for the Theological Seminary at Princeton, during the month of April.

The receipts of the *American Tract Society*, in the month of April last, were \$294,99.

VACANT CHURCHES.

Dr. Rice, in his Inaugural Discourse as Professor of Christian Theology in the Theological Seminary of Virginia, observes, that there are six hundred congregations amongst the Presbyterians destitute of a settled ministry. As 20 or 30 new congregations are annually organized, and 15 or 20 ministers die every year, there is, he says, a demand for 40 or 50 ministers every year, above that which is now urgently made for supply of existing vacancies.

Ch. Watchman.

From the official excise returns furnished by order of the House of Commons, every man, woman and child, in London, seems to drink, on the average, two barrels of beer a year. The quantity of strong bear brewed in England a year would float all the navy in commission.

LITERARY AND SCIENTIFIC.

Mr. Peal has announced in the House of Commons, that the manuscript of Milton, recently discovered, the nature of which is to furnish proofs of the truth of the Christian religion, was about to be published under the auspices of the King.

The first number of the *Atlantic Magazine* has been published by Messrs. Bliss and White, of N. York. It is to appear monthly, and to be devoted to American Literature and Science.

Public American Library in London.—We learn by the N. Y. Evening Post, that a Bookseller in London has established a public library, containing American books and newspapers. This establishment must be of great advantage to the literary intercourse between the two countries; and we hope, will prove the means of diffusing more correct information relating to America, than is possessed, at present, by those whose learning and talents give the tone to public sentiment in England.

A new *College* has been authorized by the Legislature of Connecticut; and the trustees have decided to locate it at Hartford. It was incorporated before it possessed any funds.

Gas Lights—The experiments of the gas light company of N. Y. are said to have been so satisfactory that the stock has risen to 50 per cent. above par. The gas pipes were contracted for in England, and their arrival is hourly expected.

From the Southern Intelligencer.

Surely when youth and beauty bright,
Are summon'd to the tomb,
Some spirit of celestial light,
Conducts the wanderer home.

On seraph's pinions, up to heaven,
They wing their joyous way,
They go—to find their sins forgiven;
By Jesus wash'd away.

There, in that everlasting home,
They never taste of pain;
Our guardian spirits while we roam,
Till in bliss we meet again.

While angel Hope points to the skies
Where guilt and sorrow cease;
There we shall bask in endless joys,
In everlasting peace.

MARRIED,

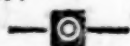
On Thursday evening last, by the Rev. Professor Spencer, Robert C. Hall, esq. of Sunbury, Pa. to Miss Sarah Ann Watts, second daughter of the late David Watts, esq. of this borough.

At Philadelphia, on Thursday the 27th ult. by the Rev. Dr. Abercrombie, John M'Ginnis, jr. esq. to miss Charlotte O'Brien, daughter of the late Com. Richard O'Brien, all of this place.

At Mifflin, Pa. on the 25th ult. by the Rev. Mr. Hill, mr. John Randolph, of this county, to miss Margaret Fleming, of Mifflin county.

At Philadelphia, on the 19th ult. by the Rev. Dr. Sergeant, mr. James Winnard, Editor of the Norristown Register, to miss Hannah Lear, of the Northern Liberties.

At Philadelphia, on the 4th inst. by the Rev. John Knox, the Rev. Joseph M'Elroy, to mrs. Marianna F. Poyntell, daughter of the late judge Walker.



DIED,

On Friday last, in York, Pa. of a lingering illness, *David Cassat*, Esq. in the 56th year of his age. In the death of this esteemed and most valuable citizen, the county of York has sustained a loss, which for many years may not be repaired; but death has forever closed his earthly usefulness, and it is our duty to submit to that Divine disposition, in which all things work together for the best. Mr. Cassat graduated at Dickinson College, while it was under the direction of the learned Dr. Nesbit. Mr. Cassat was decidedly an able lawyer, and a man of the most unblemished

integrity. It may be confidently asserted there was neither blur nor blot upon the escutcheon of his moral character. Upon honesty and propriety of conduct no man sat a higher value than the deceased.

— At Baltimore, on the 24th ult. Gen. William H. Winder, a distinguished member of the Bar, and of the Senate of Maryland.

— In Harrisburg, on the 19th ult. very suddenly, though he had been in a debilitated state for some weeks, *William Orth*, in the 18th year of his age. The deceased was a young man of amiable disposition and deportment.

— At Marietta, Ohio, on the 1st ult. Gen. Rufus Putnam, a soldier of the revolution;

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WM. F. GEDDES.

TERMS OF PUBLICATION.

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A failure to notify the editor of an intention to discontinue, will be considered a new engagement. Subscribers must pay off all arrearages before they can discontinue receiving this paper, except at the option of the editor.

Persons wishing to withdraw their support must give notice thereof to the editor one month before the close of the time for which they subscribed.

AGENTS.

Rev. J. S. Woods, *Lewistown*.
Orson Douglas, *Marietta*.
Mr. Samuel Blood, *Chambersburg*.
D. Rodgers, *Shippensburg*.
Hugh Cowan, *Mercersburg*.
S. Perley, *Harrisburg*.
Wm Smiley, *Douglass mills*.
Paul Geddes, } *Fannetsburg*.
C. Anderson, Esq. }
David Fullerton, Esq. *Greencastle*.
M. Stoner, Esq. *Waynesburg*.
John Hersh, Esq. *Gettysburg*.
Th. Goforth, Esq. *Lisburn*.
Samuel Linn, Esq. *Landisburg*.
W Duffield, Esq. *M'Connelsburg*.
Th. M'Grath, Esq. *York*.

Blue and Red Tickets for Sunday schools can be had at this Office, at the city prices.

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